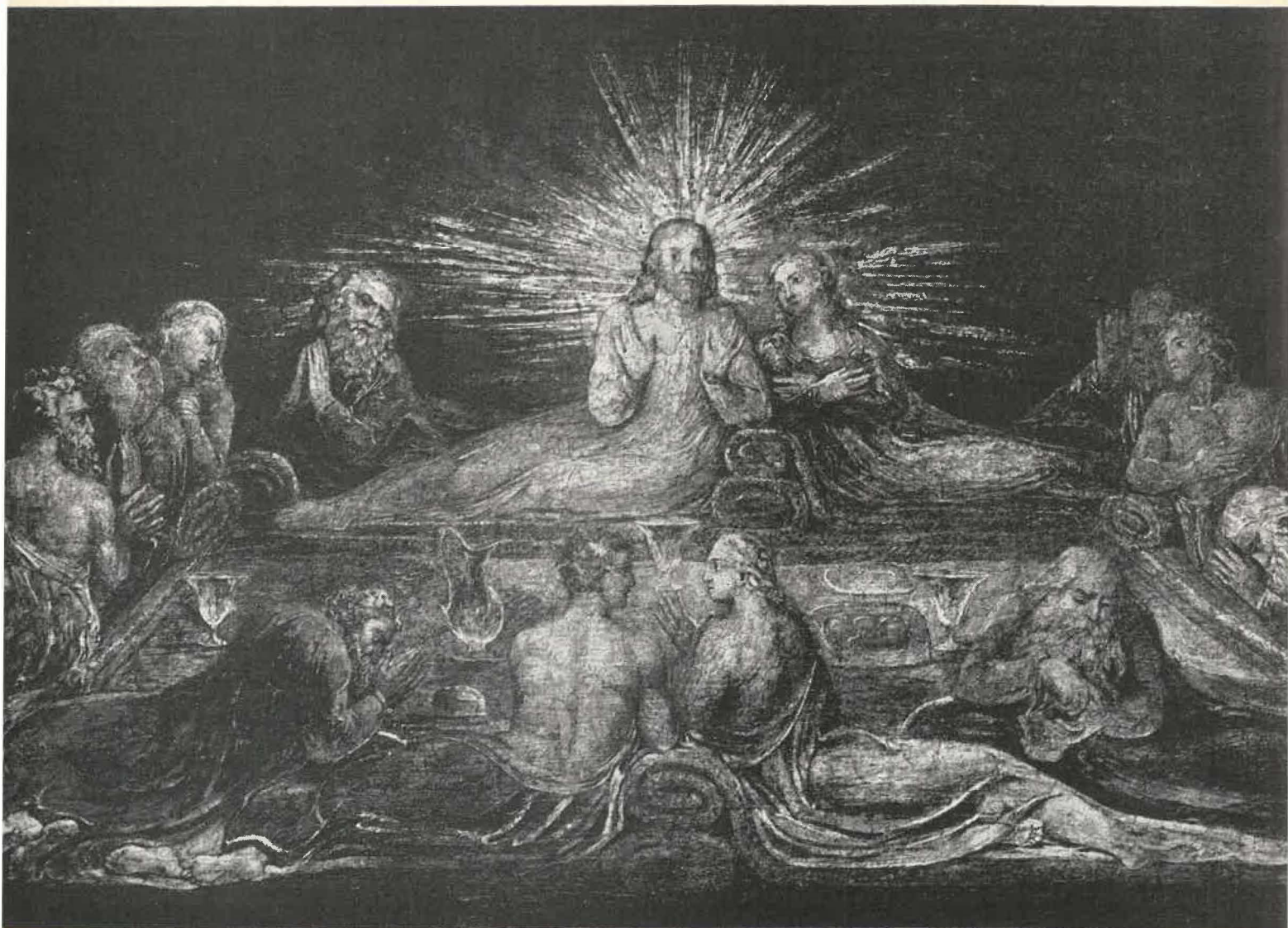


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March 15, 1959

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William Blake's "The Last Supper." Photo, courtesy National Gallery of Art.

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Spiritual Healing [page 12]

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B O O K S

Priority of Faith

THE MEANING OF THE CROSS. By H. E. W. Turner, D.D. London: Mowbrays. New York: Morehouse-Gorham. Pp. 102. \$2.15.

As the Church approaches Passiontide, anything written about the atonement is singularly appropriate for the consideration of Churchpeople. It was thus at an opportune time that H. E. W. Turner's *The Meaning of the Cross* came to this editor's attention.

Dr. Turner is professor of divinity in the University of Durham and canon residentiary of Durham Cathedral. In *The Meaning of the Cross* he considers various aspects of the atonement — the judicial, the ethical, the psychological, and the personal — and brings to these many a fresh insight derived from the contemporary situation.

This is not exactly a "popular" book (at least not in the American sense of the word); yet neither is it an abstruse theological work. Certainly it is scholarly based, yet enlivened with human analogies and illustrations. The layman who wishes to stretch his mental powers just a little in a theological direction will find just about the right stimulus in these pages.

Especially fine is Dr. Turner's concluding chapter in which he treats of the divine initiative in relation to human response and of the doctrine of justification by faith:

"What is at stake here [i.e., in 'by faith alone' (*sola fide*)] is not the necessity for good works, but their place in relation to faith as the instrument of our justification. Here faith is prior to good works in the economy of salvation. They are regarded as the consequences and not as the antecedents or even as the collaterals of faith in our justification" (p. 95).

FRANCIS C. LIGHTBOURN

In Brief

LUTHER'S WORKS. Volume 32. Career of the Reformer II. Edited by George W. Forell. General Editor Helmut T. Lehmann. Muhlenberg Press, 1958. Pp. xx, 303. \$5. Another installment in a 55-volume set, to be published over a period of 15 years, which will be the most complete edition of Luther's works in English.

Books Received

ANGLICAN LITURGIES OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By W. Jardine Grisbrooke. SPCK, 1958. Pp. xvi, 390. 42/- (allow at least 25 cents to shilling if ordering through an American publisher). (Alcuin Club Publications, XL.)

CONFESSION. By Max Thurian, Frère de Taizé. London: SCM. In America: Alec R. Allenson, Inc., Naperville, Ill. Pp. 152. Paper, \$2.25. (Studies in Ministry and Worship.)

WHAT IS CHRISTIAN GIVING? By Brian Rice. London: SCM In America: Alec R. Allenson, Inc., Naperville, Ill. Pp. 96. Paper, \$1.75. (Studies in Ministry and Worship.)

THE CHRISTIAN FAITH AND NON-CHRISTIAN RELIGIONS. By A. C. Bouquet. Harpers. Pp. 430. \$7.

A SOUTHERN MODERATE SPEAKS. By Brooks Hays. Pp. xi, 231. \$3.50.

A NEW QUEST OF THE HISTORICAL JESUS. By James M. Robinson. Alec R. Allenson, Inc., Naperville, Ill. Pp. 127. Paper, \$2.25. (Studies in Biblical Theology No. 25.)

TEN YEARS OF DISCOVERY IN THE WILDERNESS OF JUDAEA. By J. T. Milik. Translated by J. Strugnell. Alec R. Allenson, Inc., Naperville, Ill. Pp. 160, with plates and maps. Paper, \$2.50. (Studies in Biblical Theology No. 26.)

THE HOLY SPIRIT AND THE HOLY LIFE. By Chester K. Lehman. Herald Press. Pp. vii, 220. \$3.50.

ORGANIZED FOR ACTION. How To Build A Successful Parish And Its Program. By Guido A. Merkens. Concordia Publishing House. Pp. viii, 125. \$2.50.

TO ALL NATIONS. How the Bible Came to the People. By Dorothy Heiderstadt. Illustrated by Rus Anderson. Thomas Nelson. Pp. 192. \$2.95.



THE NEW CAMBRIDGE MODERN HISTORY. Volume II — The Reformation, 1520-1559. Edited by G. R. Elton. New York: Cambridge University Press, 1958. Pp. xvi, 685. \$7.50.

NEW TESTAMENT INTRODUCTION. By Alfred Winkhauser. Translated by Joseph Cunningham. Herder, 1958. Pp. xviii, 579. \$7.80.

WHEN CHRIST COMES AND COMES AGAIN. By T. F. Torrance. Eerdmans, 1958. Pp. 192. \$3.

SHE HAD A MAGIC. The Story of Mary Slessor. By Brian O'Brien. Dutton. Pp. 281. \$4.

LIFE CRUCIFIED. By Oswald C. J. Hoffmann, D.D., Lutheran Hour Speaker. Eerdmans. Pp. 125. \$2.50.

ALL THE MEN OF THE BIBLE. A Portrait Gallery and Reference Library of More Than 3000 Biblical Characters. By Herbert Lockyer, D.D., D.Litt. Zondervan, 1958. Pp. 381. \$4.95.

AGGRESSION. By John Paul Scott, Senior Staff Scientist, Roscoe B. Jackson Memorial Laboratory. University of Chicago Press, 1957. Pp. xi, 148. \$3.75. [The Scientist's Library, Biology and Medicine.]

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

March

15. Central America
16. Central Brazil, South America
17. Central New York, U.S.A.
18. Central Tanganyika, E. Africa
19. Chekiang, China
20. Chelmsford, England
21. Chester, England

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

An Exception?

"Every founder of a sect, or schism, or heresy has used Church music [to attract people and to popularize his teachings]. This has been invariably true" [L.C., January 4]. Ever hear of George Fox?

(Rev.) CHARLES HAMILTON

Booneville, Miss.

Reply from Mr. Dees

I have had called to my attention a news item in the issue of your magazine dated February 22d which had false statements in it and which was an obvious effort to discredit me and to undermine my ministry. This is nothing new in the press where so many of the northern slick magazines including your own, in the opinion of many including myself, are sponsoring racial integration-amalgamation through editorial policy and the slanting of the news, not to mention outright news blackouts.

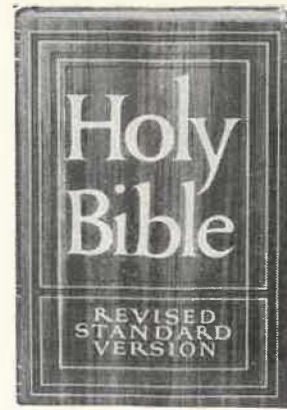
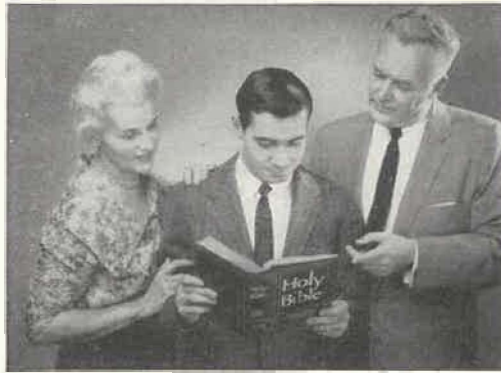
It does seem to me though, in printing articles of this sort that constitute obviously a personal attack, that you would at least get the truth, and, when they would tend to discredit an individual, that you would try to get a true evaluation of the objective statements. The over-all impression that this article makes is an outright lie, not to mention particular statements that are false and defamatory as well.

In the first place, I did not resign from the Ministerial Association. I submitted my resignation, but it was turned down by the Association unanimously. I am still president of the Association. This is one of the intimations of falsehood.

Secondly, you state that I endorse "absolute segregation" and "white supremacy." These statements are gross misrepresentations of fact. Any Southerner knows that there is no such thing as "absolute segregation" to be maintained nor to be sought for in the South. I stand instead for racial segregation in the Churches and the schools because in my opinion the situation in Washington, D. C., and other places shows conclusively that racial integration will destroy anything like normal educational processes, not to mention normal social activities, in the schools where racial integration takes place on a large scale. Integration will destroy the White society and replace it with a Negroid society. I do NOT consider myself an advocate of what you please to call "white supremacy." Anyone with an open mind who has followed my stand would know that. A white supremacist is one who would try to keep the White race in a relatively superior position by trying to keep the other race or races down. My position is that we must help the other races to help themselves while retaining their racial integrities as much as possible; in doing this, we rise ourselves. In order to keep someone down, you have to get down with them.

Thirdly, the statement that you make about the communicant strength of our parish dropping is absolutely false. One would assume from what you printed that because

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of my association with the group concerned about the preservation of democracy, private property, and our racial heritage, that the people of my parish here resent the stand that I have taken, and that many have left it. This is not true. On the contrary, conditions here in our parish were never better. I am assured daily by members of my congregation that they heartily support my stand. I can name them. Your statement that there were 163 communicants here when I came here was based on an inflated estimate by my predecessor, and was not true. There were only 116 communicants here when I came here, and I subsequently revised the number to reflect the truth. In the short time that I have been here in Statesville the congregation has grown in communicant strength over 23%, instead of decreasing over 26% as you purport to indicate. The people tell me that the number attending worship here now is far in excess of the number worshipping before I came here. The financial condition is far better than it has ever been. The pledges for this year are up over last year almost 25%.

This sort of rendering of the news in the press about me is nothing new. The integration-minded news media will seek to undermine at every opportunity those of us who are trying to preserve our society. You should be ashamed of being a party to this sort of thing. Every person who has children and grandchildren who is not supporting me actively should be ashamed. I am in this battle for them and for their own grandchildren as well as for my own descendants. Racial integration will ruin the South.

One would think that one could rely on the integrity of Church magazines to try to present the truth and to be above underhanded personal attacks of this kind. I am utterly amazed.

I am utterly amazed also at the viciousness of this scurrilous attack on me by a brother priest who is not concerned to find out the truth before spreading his false accusations in a Church magazine.

I feel that you owe it to both me and my congregation to print a retraction of your statements in your magazine, and an apology, and that you print this letter in full, without deleting a word. Out of a sense of justice to me and to my congregation, I do not see how you can do less.

(Rev.) JAMES P. DEES

Statesville, N. C.

Editor's Note: We apologize to Mr. Dees for the omission from the article of the information that his resignation was refused by the unanimous vote of the members of the Statesville Area Ministerial Association. He is quite right in saying that this omission was seriously misleading, since it suggested he had been allowed to leave the Association and the office of president of the group. In fact, he continues both as member and president.

Orthodox Theology on Marriage

My thanks to Fr. Forbes for clearing up a point of Orthodox matrimonial theology [L.C., February 22].

But then the Lambeth Fathers appear to have been in error when they affirm that one of the differences between west and east is that, while the historical western view of

marriage is the traditional juridical one, the eastern tradition allows in addition for a "spiritual death" between a man and his wife, which, as I understand it, is also grounds for both annulment and divorce.

Perhaps there is a difference between Orthodox practice as it is found in its native milieu, and where it is expedient to conform to a predominant Western view.

When I wrote that divorce was given "freely" within the Orthodox Church, I did not of course mean indiscriminately but with free, above-board ecclesiastical consent.

It is still confusing to me to see how either east or west can truly teach that an indissoluble marriage can be dissolved on grounds of adultery. Insanity is another thing, since the conditions of free will and mental integrity at the time of the ceremony are not fulfilled, and the marriage, properly speaking, never takes place.

A. B. FABRI

Burlington, Vt.

Avoidance of Waste

If Mr. Grindrod [L.C., February 22] wrote five letters two years ago, why did he spend 20 cents for postage? The rate at that time was 3 cents. Yours for avoidance of waste,

CLIFFORD P. MOREHOUSE

New York City

The Perpetual Virginity

Prof. Fuller's fine article, "Recent Lives of Christ" [L. C., February 8] contains a disturbing footnote. He asserts that "the Perpetual Virginity of Mary is a tenable opinion within Anglicanism." Two of our finest Anglican theologians, F. J. Hall and Claude B. Moss, state that the belief in Mary's perpetual virginity is fitting and in accordance with the ancient and universal tradition. The 17th century Anglican divines put much weight on the value of tradition, and one of them, Bishop Francis White, in listing "genuine traditions" which have "the uniform testimony of pious antiquity," includes the perpetual virginity of Mary, along with observance of the Lord's Day and baptism of infants. Surely these traditions are more than "tenable opinions" with Anglicanism!

As to the scriptural record, St. Luke, for example, does refer to the "brethren of our Lord," but he also calls Joseph the "father of Jesus," while at the same time explicitly teaching the Virgin Birth. So the belief that Mary was the actual mother of Jesus *only* is certainly in accord with Scripture though it cannot be proved by it. St. Epiphanius, a writer of the 2d century, held that the "brethren" of Jesus were children of Joseph by a previous marriage. R. H. Lightfoot, the great Anglican biblical scholar of a generation ago, agreed with this theory, and I recall that Prof. Fuller regards Lightfoot as representing a good kind of "historical skepticism" in the critical study of the Gospels.

That the Bearer of the Eternal Word had other children is an opinion which most of Christendom has never accepted and will likely never accept, for it is completely incongruous with Mary's unique vocation. When scriptural evidence is inconclusive in such a matter as this, the Anglican biblical critic would do well to accept the general tradition of the Church, rather than consign a probable truth into the category of "tenable opinion."

(Rev.) JAMES E. CARROLL

Associate Priest, St. Mark's Church
Van Nuys, Calif.

The Living CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

March

15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Sunday
30. Easter Monday
31. Easter Tuesday

April

3. Eastern Oregon convocation, to 5th.
5. First Sunday after Easter
Conventions of Oregon, to 7, and Kansas, to 6; convocation of Nevada.
6. The Annunciation
7. General Synod, Nippon Seikokwai, Tokyo, Japan, to 11.
New Mexico and Southwest Texas convention, to 9.
8. East Carolina convention, to 9; convocation of Liberia.
9. Sacramento convention, to 11.
12. Second Sunday after Easter
Salina convocation, to 13.
14. Conventions of South Carolina, to 15, and South Florida, to 16; special convention of Bethlehem to inaugurate advance fund.
15. Spokane convocation.

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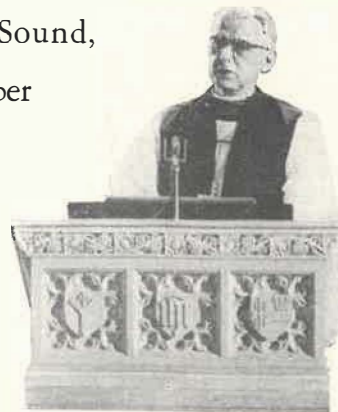
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March 15, 1959

"Now Duly Installed"

In the new film, *Now Duly Installed*, a significant event is documented — the installation of the Rt. Rev. Arthur Lichtenberger as Presiding Bishop of the Episcopal Church. Film covers event from opening procession to closing prayer. Sound, black/white. 23 minutes. Price per print \$50. Rental per showing \$5.00.



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We beseech thee to hear us, good Lord.

— From the Book of Common Prayer†

†Special suffrage and response in the Litany, to be used at the consecration of a bishop.

Consecration: Before and After

"With the cross of Jesus going on before" the procession winds its way toward the entrance of St. Luke's Pro-Cathedral, Manila, P. I., for the consecration, February 24, of the Rev. Benito Cabanban as suffragan bishop of the Philippines [see L. C., March 8]. There followed, inside the Cathedral, the rite of consecration as set forth by the Book of Common Prayer in the "Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons." The consecration over, and Benito Cabanban now a bishop in the Church of God, he and the other bishops lined up for photographing.*

*Left to right: Bishop de los Reyes, Supreme Bishop of the Philippine Independent Church; Bishop Kennedy of Honolulu; Bishop Cahaban; Bishop Ozilby of the Philippines (chief consecrator); Bishop Shearburn of Rangoon.



The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**Passion Sunday
March 15, 1959**

NATIONAL COUNCIL

Looking for a New Home

National Council's Committee on Housing began its study of rehousing Council's operations with an all-day meeting at Church Missions House, the present overcrowded New York headquarters.

The Committee conferred with a delegation of nine representatives from the Interchurch Center, under construction on New York's Morningside Heights.

Mr. Francis S. Harmon, vice president of the Center, urged the Episcopal Church to move its National Council headquarters into the Center. Space there would be shared with the National Council of Churches of Christ, the American office of the World Council of Churches, and units of many of the country's major Churches and denominations. Mr. Harmon said that, in making such a move, the Episcopal Church would make a considerable contribution to the ecumenical movement.

The housing committee agreed to take the proposition "under advisement." It also decided to examine several other possibilities, including erection of the Council's own building or purchase of larger quarters to bring under one roof all the Council's departments and units.

Committee members attending the meeting were:

Bishop Warnecke of Bethlehem, Mrs. William H. Hannah, National Council member and presiding officer of the 1958 Triennial Meeting of the women of the Church; Lindley M. Franklin, Jr., treasurer of the National Council; B. Powell Harrison, chairman of Council's Finance Committee; Richard S. Goetze, executive vice president of Horace S. Ely & Co., real estate; and the Rev. Almon R. Pepper, director of Council's Christian Social Relations Department.

EPISCOPATE

Hundreds Came

Burial of the Rt. Rev. William L. Essex, retired bishop of Quincy who died February 26 [L.C., March 8], took place from St. Andrew's Church, Peoria, Ill., on Monday, March 2, at 10 a.m.

The Rev. Canon Gordon E. Gillett of St. Paul's, Peoria, read the Burial Office, and Bishop Lickfield of Quincy celebrated

a Solemn Requiem, with Absolution of the Body.

Bishop Essex was buried in the churchyard at Christ Church, Limestone, a few miles west of Peoria. Hundreds of lay people visited St. Andrew's on Sunday to honor him, and a memorial known as the "William L. Essex Memorial" has been established. Contributions to it may be sent to the diocesan office, 2174 Main Street, Quincy, Ill.

Presiding Bishop Lichtenberger notified all bishops of the death of Bishop Essex, and appointed Bishops Lickfield, Clough of Springfield and Street, Suffragan of Chicago, to draw up a memorial message for the House of Bishops.



NCC

Housing, Wages, Oaths

Though the question of National Council of Churches policy toward controversial issues [L.C., March 8] was the headlined news from the February meeting of the General Board of the NCC, a number of other significant actions were taken. The Board:

- ✓ Put the NCC on record in support of non-segregated housing, urging Christians to "sign and make public covenants which commit them to support open occupancy housing in their neighborhoods."
- ✓ Urged Congress to repeal "loyalty oath" provisions for students applying for federal scholarship aid, calling the provision a useless attempt to coerce loyalty in a free society.
- ✓ Supported the principle of extending minimum wage protection by law to all economic groups not now covered.
- ✓ Sent a message of friendship and appreciation to Secretary of State Dulles after offering prayers for his recovery.

LAITY

Clergy and Women Included

New approaches to the Church's laymen's training courses have been announced by National Council's laymen's work director, the Rev. Howard V. Harper.

Working in collaboration with the directors of Christian education and Christian social relations for the National Council, the General Division of Laymen's Work has scheduled eight provincial meetings to offer training courses to key laymen in the Church.

This year for the first time, the clergy will be given a preview of the course before it is presented to the laymen. In a recent letter to diocesan bishops, Dr. Harper said the reason for including clergy in this year's study on Christian Family Life is "to provide the clergy with exact knowledge of the laymen's program."

"In past years much efficiency has been lost because the clergy were, in effect, 'by-passed,'" he said.

The 1959 study sessions, all of which will be held in May, will be given to two clergymen from each diocese and missionary district. The two-day course will then be immediately repeated for two laymen from each jurisdiction.

The General Division has asked that, after completing the training course, clergy carry the study home to all the clergy of their diocese.

Laymen also are expected to reproduce the course at a diocesan meeting or a series of regional meetings planned for both men and women.

Including women at the diocesan level, according to Dr. Harper, is "a furtherance of the trend toward coöperation between men and women in the life of the Church, and a recognition of the fact that any realistic study of family life will need the contributions of both sexes."

The schedule for the 1959 laymen's training courses is: Provinces I and II, May 22-24, Seabury House, Greenwich, Conn.; Province III, May 1-3, Roslyn Center, Richmond, Va.; Province IV, May 15-17, Clemson, S. C.; Province V, May 22-24, Waldenwoods, Mich.; Province VI, May 15-17, Sioux Falls, S. D.; Province VII, May 8-10, Amarillo, Texas; Province VIII, May 8-10, Healdsburg, Calif.

New York Court Rules Against Melish Vestry

In a sweeping decision on March 3, the Supreme Court of the state of New York declared that the vestry which elected the Rev. Herman S. Sidener rector of the Church of the Holy Trinity, Brooklyn, is the lawful vestry of the parish. The court also ruled that this vestry alone has control of the bank accounts and the endowment funds of the church.

The six members of the so-called Melish vestry (supporters of the Rev. William Howard Melish, Holy Trinity's ousted supply priest) had brought court action to secure control of the parish funds, but the court ruled this pro-Melish vestry was illegally elected and that its meetings were illegal and without force.

This decision is one of a long series of court pronouncements on the prolonged controversy between factions in the parish.

According to RNS, the attorney for the pro-Melish vestry has announced his intention to appeal the decision. Dr. Sidener has declined to comment on the decision since the subject is still under possible litigation.

The Rev. Dr. John H. Melish, father of Mr. Melish and retired rector of Holy Trinity, continues to occupy the rectory.

In the headquarters of the diocese of Long Island, hope was expressed that the court litigation may be nearing an end, and that the parish may soon be restored to normal activity.

The Civilian Chaplain

Legislation has been introduced in both Houses of Congress to abolish the position of civilian chaplain at the United States Military Academy, West Point, N. Y.

Repeal of the Act of February 18, 1896, which established the present position would mean that the chapel at West Point would thereafter be served by Army chaplains on the same basis of normal rotation as the Naval Academy at Annapolis and Air Force Academy in Denver are served by chaplains of those services.

By tradition the West Point chaplain has usually been an Episcopal clergyman and the order of service follows that of the Episcopal Church. Attendance at the chapel services is compulsory but those cadets who attend services of their own Church are excused. There is a Roman Catholic chapel at West Point, served on a voluntary basis by a Roman Catholic priest. Jewish services are also conducted.

A bill, S. 582, to repeal the Act of 1896 establishing the chaplaincy has been introduced in the Senate by Senators Warren Magnuson (D., Wash.) and Henry Jackson (D., Wash.). A similar proposal was introduced in the House by Rep. E. Ross Adair (R., Ind.). [RNS]

THE MOST SINCE GREGORY? Bishop Pardue of Pittsburgh has issued a pastoral letter on Pope John XXIII and Church unity, declaring that the pope "may be marked by history as the most outstanding pontiff since Gregory the Great." Bishop Pardue discussed frankly three matters he sees as demanding consideration by the proposed Ecumenical Council to be called by the pope: the necessity of seeking advice and Council from the Eastern Orthodox Churches; the desirability of involving the World Council of Churches in the Council's preparation; and the difficulties created by the dogma of papal infallibility. Bishop Pardue said that the pope must have considered these questions and "we await further announcement of his plans for the broken body of Christ. It is important that all of us give our attentions to his hope and aid him if he calls upon us for open and democratic considerations." The pastoral letter ends with a call for prayer for Christian unity by all Episcopalians in the Pittsburgh diocese.

AUCTION FOR DEFENSE: Archbishop de Blank of Capetown and Bishop Reeves of Johannesburg recently attended an auction designed to raise defense funds for Negroes among the 30 persons involved in treason trials in South Africa because of their opposition to apartheid (racial segregation) laws. The trial of the 61 other persons who are similarly charged is scheduled for April 20. A letter from Bishop Pike of California, co-chairman of the South Africa Defense Fund, observes, "The question the courts must decide is whether peaceful advocacy of equal rights for all constitutes 'high treason' against the state. The question men of conscience everywhere must decide is whether we can stand by while the possibility is open to us of helping to provide the best legal defense for these accused, and food and clothing for their families who have been almost without income for two years."

The penalty for those accused, who include clergy, doctors, lawyers, professors, and laborers, could be death. The South Africa Defense Fund in the U.S. lists such distinguished sponsors as Sarah Gibson Blanding (president of Vassar), James B. Carey (secretary-treasurer, AFL-CIO), Norman Cousins, Bishop Hobson of Southern Ohio, Bishop Lawrence, retired of Massachusetts, Karl A. Menninger, Reinhold Niebuhr. The Fund is trying to raise \$50,000 of the \$150,000 immediately needed. Contributions and inquiries may be sent to the South Africa Defense Fund, 4 West 40 St., New York 18, N. Y.

FAR FOR THE DOCTORATE: The Hon. Francis B. Sayre, Sr., retired diplomat and distinguished Churchman, plans to go to Tokyo to receive the degree of Doctor of Laws from St. Paul's University March 25.

This is one of a series of events to be held in 1959 in observance of the 100th anniversary of the modern Christian mission to Japan. The Archbishop of Canterbury and Presiding Bishop Lichtenberger are to receive the honorary doctorate from St. Paul's on April 9.

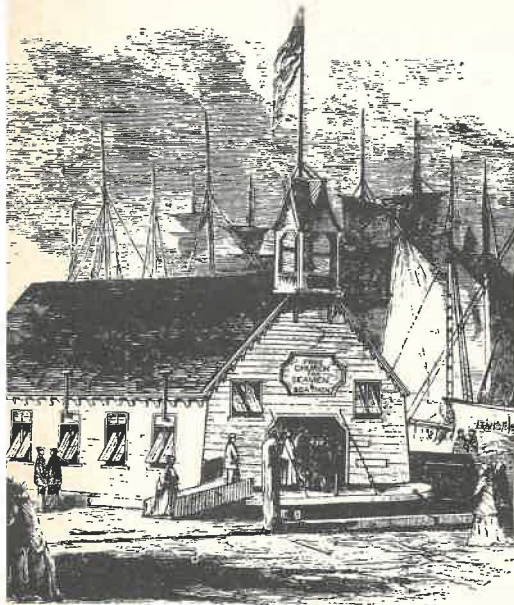
FELLOWSHIP OFFERED: Seabury-Western has announced an annual \$1,250 fellowship to be offered to a candidate for the degree of Master of Sacred Theology. The fellowship is endowed by a \$40,000 legacy left by Mrs. Matilda Winters Kreigh in memory of her mother.

IN SOWEVA, NO DECISION: Nineteen-member study commission studying the wisdom of integrating summer youth conferences in the diocese of Southwestern Virginia recently presented the diocesan executive board with majority (pro-segregation) and minority (pro-integration) reports. Executive board promptly fired both reports back to the commission for further study and further report to the next executive board meeting scheduled for March 18. According to RNS, most of the signers of the pro-segregation report were laymen; most of those signing the pro-integration were clergymen.

FIRST FOR UNITY: The first meeting in the current triennium of the Joint Commission on Approaches to Unity has been scheduled for April 17, at Webster Groves, Mo. This will be an organization meeting, with election of officers.

MISSOURI CONSECRATION: Presiding Bishop Lichtenberger has taken order for the consecration, on April 16, of the Rev. George Leslie Cadigan to be coadjutor of Missouri. Dr. Cadigan will succeed Bishop Lichtenberger as diocesan of Missouri. The service will be at Christ Church Cathedral, St. Louis. The Presiding Bishop will be the consecrator, with Bishops Stark of Rochester and Brown of Arkansas as co-consecrators. Presenting bishops will be Bishop Tsu, retired assistant bishop of Victoria, Hong Kong, and Bishop Hall of New Hampshire.

CATHEDRAL IN THE GARDEN CITY: In observance of its 75th anniversary, the Cathedral of the Incarnation, Garden City, Long Island, is conducting a \$250,000 campaign to improve its plant. Among objectives: organ reconstruction, Sunday school chapel, ramp for wheel chairs, landscaping. The cathedral, considered by many to be one of the most beautiful in the world, was the gift of Mrs. Cornelia Stewart, widow of Alexander T. Stewart, New York merchant. Mr. Stewart undertook to create a "garden city" within easy reach of Manhattan for the benefit of his staff and employees. A. T. Stewart and Company was the predecessor of Wanamaker's.



First in a floating church and now in a 13-story headquarters building, the Seamen's Church Institute has been an ally for seamen. Pictured is Institute's second floating church.

first meeting, in 1834, of the Young Men's Auxiliary Education and Missionary Society. With 42 charter members, this society represented Episcopal congregations in New York and Brooklyn, and through its efforts the first floating church was launched in 1844.

The society's forebearers established two additional floating churches, the last of which was destroyed by fire last December at Mariner's Harbor, Staten Island, where it had been moved ashore in 1914 to become All Saints' Church.

To combat abuses suffered by seamen, in 1913 the society established the present 13-story headquarters of the Seamen's Church Institute of New York, as the society came to be known in 1906.

Today the Institute creates a welcome atmosphere for seafarers of all nations and religions. It provides hotel facilities, and has a restaurant, library, school, movie theater, post office, clinic, and recreation room. Public contributions supplement income from seamen to maintain the program.

March 6 marked the **125th anniversary** of the founding of the **Seamen's Church Institute of New York**. Bishop Donegan of New York, honorary president of the Institute, was scheduled to address shipping, Church, and government officials, as well as sailors and their friends, at a noonday service in the Institute's chapel.

The service was to commemorate the

In making preparations for the celebration of its centennial, which will begin with the diocesan convention in April, the diocese of Kansas obtained photographs of all its churches. One photographer, snapping Grace Cathedral, Topeka, used an opportunity to inject a "commercial" with the result shown here.



Prospective candidates at ETS
With excitement, drudgery.

Sixty-two men from 23 colleges in the First Province attended the **Conference on the Ministry** held at **Episcopal Theological School**. The potential candidates for Holy Orders saw a cross section of seminary life as they attended dorm discussions, lectures, student panel discussions, and open houses in the homes of faculty members. The Rev. Robert B. Appleyard, Greenwich, Conn., spoke to the men on "Christian Vocation and the Ministry." "The Excitements and Drudgery of the Ministry" was the subject selected by Bishop Lawrence, retired, of Western Massachusetts. The Rev. William J. Wolf, professor of theology at ETS, discussed "The Gospel and the World."

SOUTH AFRICA

"Closed" Universities

An appeal to aid the higher education of non-Europeans in South Africa comes via the Archbishop of Cape Town, Dr. de Blank.

The University of Cape Town and the University of Witwatersrand (Johannesburg) are the only universities in South Africa which at present admit both European and non-European students to common courses of instruction. Impending government legislation, in pursuance of the government's apartheid policy, aims to create separate colleges for non-European groups in different parts of South Africa.

The appeal for help, which comes from a sub-committee of the Students' Representative Council of the University of Cape Town, affiliated to the non-European Students' Fund, is specifically concerned with the University of Cape Town.

Once the separate colleges are ready, the appeal says, a date will be set "after which non-Europeans will not be allowed to enter this university (Cape Town); however, all non-Europeans already studying there will be allowed to complete their courses. It is therefore certain that non-European students will be studying at the University of Cape Town for at least the next five or six years. After that period all non-Europeans will be forced to study at the government-established colleges which we believe will prove greatly inferior."

The objective of the "Open Universities Appeal" is "to assist as many non-European students of the necessary academic merits" as possible to enter the university before it is "closed." The Students' Representative Council "will then continue to support them during their courses which may last as long as six years."

The appeal reports:

"During 1958 13 first year scholars at the University of Cape Town received assistance from the students appeal on behalf of the non-European Students' Fund to the total value of over £1,100. The faculties in which they are studying include arts, medicine, science, and social science. In addition one student of the University of the Witwatersrand was helped. In addition 11 more advanced students received interest free loans from the non-European Students' Fund to enable them to continue with their studies which were threatened by financial difficulties. Of the 11, one has just graduated B.A. and two others have obtained post graduate secondary teachers' diplomas.

"Our immediate minimum financial requirements for the year beginning in March 1959 are £1,200 to support the students who were first awarded grants in 1958, and a further £1,500 to bring in new students. Our total funds in hand (raised by public subscription) now stand at £500 which is clearly

insufficient. Each year our budgeted expenditure will increase by about £1,500 until the stage is reached where students begin to graduate from the university.

"The total amount required is thus in the neighborhood of £10,000 (\$28,180) if we are merely to continue, as at present, awarding 12 scholarships each year for the next three years.

"The policy of the committee administering this appeal is to grant loans (and in some cases, outright grants) to cover fees and text books, usually to the value of about £100 per annum. The selecting of scholars and the supervision of their academic work is undertaken by the non-European Students' Fund which has for nine years been providing assistance to non-European students of the university in financial difficulties, as interest free loans, and has an impressive record of graduates whose success has been due to timely assistance. The Chairman of this fund is Prof. H. M. Robertson, professor of economics, and its Hon. Treasurer is a member of the Cape Town City Council, Councillor P. D. Santilhano.

"It is hardly necessary to stress that the Colored and African students who wish to study here are very poorly off and are in need of considerable financial assistance if they are to study here at all. The university itself offers very little assistance specifically for non-Europeans and it is this gap that we are attempting to fill."

A covering letter from the Archbishop of Cape Town, who is a patron of the Students' Fund, says:

"The enclosed material is in my mind of such urgency and importance that I venture to bring it to your notice in the hope that you will make the appeal widely known."

Editor's Note: Readers who wish to respond to this urgent appeal may send contributions through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. To fulfill auditors' requirements, checks should be made payable to THE LIVING CHURCH RELIEF FUND, and accompanied by a notation: "For Open Universities Appeal, South Africa."

ECUADOR

American Mission

The Rev. John H. Townsend, executive secretary of the missionary district of the Panama Canal Zone, reports that he conducted Christmas services in Ecuador. This is notable because Fr. Townsend says the plan is "to have priests of the Episcopal Church from this district go to Ecuador because Bishop Evans could only go irregularly and no clergy in Peru have been able to go to Ecuador."

Bishop Evans, in charge of the Church of England "diocese in Argentina and Eastern South America with the Falkland Islands," also has jurisdiction over Ecuador, Peru, and Chile.

Fr. Townsend conducted services in Guayaquil, on the coast at the Anglo-Ecuadorian Oil Fields Limited, and in Quito, the capital. He says, "I believe

that some priest will go down there every three or four months and have services, and in a year or so probably there will be a resident priest, if plans work out."

Taking note of the changing missionary scene in South America, he says, "this missionary district now takes in all of Colombia and the Republic of Panama and the Canal Zone. We formerly had Costa Rica and Nicaragua for some years, but they were turned over to the new missionary district of Central America, when it was set up."

SCOTLAND

New Bishop of Brechin

The Very Rev. J. C. Sprott, SS, provost of St. Paul's Cathedral, Dundee, has been elected Bishop of Brechin (Scotland) in succession to Dr. Eric Graham who recently retired. The appointment which was announced after meetings between the clergy of the diocese and lay electors lasting six hours, is subject to confirmation by the College of Bishops.

Mr. Sprott was educated in London and Glasgow.

The electors of Brechin have on this occasion reached a rapid decision. When Bishop Mackenzie retired in 1944, the electors could come to no agreement after many meetings, and finally, the time allowed them having elapsed, Bishop Graham was appointed by the College of Bishops to whom the appointment reverted. DEWI MORGAN & THOMAS VEITCH

The Aging Clergy

At a meeting in Aberdeen of the diocesan council of Aberdeen and Orkney dismay was expressed at the increasing number of aged or aging clergy in the Scottish Episcopal Church compared with the number coming forward for training. The Dean of Aberdeen, the Very Rev. Richard E. Kerrin, who presented the annual report of the Church's Theological College in Edinburgh, said that 10% of ministers were under 35, and 30% were over 65. A hundred years ago, he went on to point out, the situation was exactly reversed.

The College in Edinburgh was this year full to capacity, but out of 30 students only 20 hoped to be ordained in Scotland, and of these only five were University graduates. The position in England was much the same, the average age of the clergy being about 55, and the number coming forward not nearly enough to make up annual wastage through death and retirement. T. V.

Advice for Lovelorn

A report by the diocese of Edinburgh's moral welfare worker, was widely quoted in the daily press, for her tribute to people who run advice-to-the-lovelorn columns. Her praise was for the fact that these columnists refer cases to her when they fall within her area of work. T. V.

ENGLAND

Ecumenical Relations

The Rev. David Paton has been appointed the first full time secretary of the Church of England's Council for Ecumenical Relations. He is at present managing director of the Student Christian Movement Press. The title of one of his recent books, *Anglican Self-Criticism*, is significant both of his devotion to Anglicanism and his willingness to acknowledge that Anglicanism is not yet perfect.

The son of the famous Dr. William Paton, a genius of the International Missionary Council, David Paton has had a varied experience as S.C.M. secretary, parish priest, member of theological college staffs, and two periods of service in China where he remained until 1950. D.M.

Royal Precedent

For what is believed to be the first occasion on which any member of the royal family has attended the consecration of a bishop, Princess Margaret has said she will be present at the consecration of the Rev. Mervyn Stockwood as Bishop of Southwark (England) on May 1. Princess Margaret recently became patron of the Friends of Southwark Cathedral. D.M.

Planned Giving

Interest in planned giving and stewardship schemes has soared to fever heat in England over the past few years. Many people have paid close attention to methods already familiar in America. Now England has a new organization called Planned Giving Ltd. which is constitutionally guaranteed to hand over all its profits to Church charities. None of its directors will draw a fee. Among the members of the board is Canon Bryan Green. D.M.

SUDAN

Foundation Stone

The Archbishop in Jerusalem, Dr. MacInnes, recently laid the foundation stone of Juba Cathedral in the Sudan. This cathedral will be a memorial to the late Bishop L. H. Gwynne. D.M.

NEW ZEALAND

Mr. Taylor to Australia

The Rev. David M. Taylor, vice principal of Christchurch College, Anglican theological school in Christchurch, New Zealand, has resigned to accept appointment as assistant general secretary of the Australian Council of the World Council of Churches. In 1954-55 Mr. Taylor was in the U.S. on a Fulbright research scholarship to investigate clergy training and the place of theology in the university. His successor at Christchurch College will be the Rev. Monroe Peaston.

CONVENTIONS

HONOLULU

New State, New Diocese?

In Hawaii, now on the road to becoming the 50th state, Bishop Kennedy of Honolulu gave the district an objective: Make every effort to have the missionary district of Honolulu self-supporting by 1962, the year of its 100th anniversary.

In his address to convocation the bishop also urged:

- ✓ More stress on families worshipping together each Sunday.
- ✓ Improving music in the diocese, by having congregational rehearsals and by establishing a diocesan music school.
- ✓ Better use of Island conference centers for parish family conferences so that Church-people may get to know each other better.
- ✓ Establishing work among Philippines on the islands.

Chairmen were appointed for the 100th anniversary celebration, for the campaign for diocesan status, and for a committee on gifts, wills and bequests, with representatives in each congregation.

Convocation also:

- ✓ Voted hearty approval to the building campaign for the Church Divinity School of the Pacific, and appointed a chairman for district participation in the campaign.
- ✓ Heard a progress report [L. C., January 11] from the Rev. Canon Richard H. Baker of Guam (which is under the jurisdiction of the district of Honolulu).
- ✓ Passed a resolution to support the governor of Hawaii in his desire to improve the territorial department of health by founding three community child guidance centers and staffing them.

FLORIDA

No More Quotas

Florida's convention voted to discontinue its present system of quotas because the system "does not adequately reflect our understanding of Christian stewardship." Instead, convention voted "that each congregation *voluntarily* accept what it believes to be its fair share of missionary work of the diocese" with these provisos:

- (1) "That each congregation give not less than 25% of its annual income to work outside its own program," with an ultimate goal of 50%.
- (2) That parishes and missions using duplex envelopes "remit in full to the diocesan treasurer all red-side giving regardless of percentages."
- (3) "That a stronger educational program of stewardship and tithing be initiated on diocesan and parochial levels."
- (4) "That a continuing committee be appointed by the bishop to promote the adoption and the refinement of the general ideas" of the resolution "looking toward the establishment of a department of stewardship."

The resolution, to take effect in 1960,



Pan American Airways

Bishop Kennedy Plans for a hundredth anniversary.

was drawn up after a study of similar systems in the dioceses of Delaware, Southern Ohio, and Virginia.

Convention also:

- ✓ Gave approval to trustees of the Episcopal Florida Foundation to seek ways and means of continuing enlargement of its fund (the present fund of about \$300,000 is set up on the revolving loan principle).
- ✓ Approved establishment and underwriting of expenses of a diocesan newspaper.
- ✓ Recognized three new missions, in Gainesville, Jacksonville, and Valpariso.
- ✓ Received two new parishes: St. Stephen's, and Holy Cross, both in Jacksonville.

In stressing the importance of the Episcopal Florida Foundation, Bishop West of Florida pointed out: "In 1930 this dio-



Knickerbocker News, Albany

Bishop Barry of Albany (left) leaves Cathedral of All Saints', Albany, N. Y., with his new suffragan, the Rt. Rev. Allen W. Brown, after the latter's installation, February 22 [L. C., March 8].

cese had about 5,000 communicants. In 1950, there were 10,000. By 1958 the figure had jumped to 15,000." The bishop said the growth of the Church in Florida is about 10% faster than the rate of population growth. He said that besides new missions there are established churches "desperately in need of enlarging physical plants."

College work in the diocese is also growing: A new Canterbury house nears completion at Florida A & M, Tallahassee; the number of students (now 800) at Florida State University, who "look to the Church for the development of their religious life," is expected to double. And at the University of Florida, 1,200 students make up one of the largest congregations in the diocese.

SAN JOAQUIN

Reactivated Campaign

San Joaquin's convocation voted to reactivate its diocesan advance fund. Out of a total of \$224,000 pledged, \$134,000 has been received. Original goal was \$500,000. Convocation also voted to loan out 50% of the Fund to missions and churches in the district and to invest the remainder in stocks and bonds.

Considerable discussion developed around the question of selling the buildings and site of St. James' Cathedral, Fresno, in order to acquire more money for a projected building program at a new site. Action was deferred to the next meeting of the executive council.

Several churches were given authority to dispose of old rectories and to buy new ones.

Convocation approved a record budget of \$98,000, which was \$22,000 over last year's. Also voted by delegates was \$163,000 as the district's share of the \$4,000,000 to be raised for the Church Divinity School of the Pacific.

CUBA

Thanksgiving after Upheaval

The convocation of the missionary district of Cuba meeting at Holy Trinity Cathedral, Havana, observed the 20th anniversary of Bishop Blankingship as bishop of the district. The bishop said:

"I had been in Cuba 11 years before I was consecrated. These 31 years have been very happy years for my wife, my family and myself. . . . It has been my aim from the beginning to make the Church a Cuban Church. . . . Every Church has a Cuban clergyman with the exception of San Manuel. I have ordained all of the clergymen in Cuba, with the exception of three, which gives me a very close tie and a very heavy responsibility for the future of the Church in Cuba. . . . I have always looked upon my co-workers as personal friends, and value your friendship more than I can adequately express. I have never felt an outsider. . . . You can well

Continued on page 21

Services of spiritual healing, now held four times a week, have been conducted at Emmanuel Church for about 10 years. About 350 "prayer partners" participate — wherever they are — in the Emmanuel Healing Mission, held every Sunday at the church. More information and reprints of this article may be obtained from the church, 8614 Euclid Ave., Cleveland 6.

Today we know that we are a spirit clothed with a body; and while both are integrated and interdependent in the total person, we are more certain than ever that the spirit is preëminent. Therefore, if spiritual healing is the healing of the spirit and is "God's loving action upon all and every part of our nature," then God's supreme gifts which mediate His Grace must minister to our total need. As Evelyn Underhill so well says in *The Mystery of Sacrifice* (p. 35), "There is no human situation or human need which lies outside the radius of the Divine Compassion, for He 'is Physician both of body and of soul.'"

From its earliest history the use of water marks the sacrament of Holy Baptism as

a cleansing rite. Ancient biblical practice also included the idea of healing, as in the instance of the curing of his leprosy when Naaman washed in Jordan's water (II Kings 5:14). An indication that this idea continued in the early Church, and even to our own day in certain parts of the Church, is borne out by the customary use of exorcism immediately preceding Holy Baptism.

But for our purposes its supreme significance lies in the fact that, by and through Holy Baptism, we come to know who we are: "a member of Christ, the child of God, and an inheritor of the kingdom of heaven" (First Office of Instruction, Prayer Book, p. 283). And we are given our Christian name. We are no longer spiritual orphans, uncared for and forlorn, but adopted by no One less than God Himself to be His own child forever.

How is this related to spiritual healing? Sickness, pain, and all physical handicaps greatly extend our sense of aloneness. In the inevitable accompaniment of introversion and self-interest not only do we suspect the real concern of others, but we even begin to doubt that God cares. Then through the Church and its minister the ill one is reminded that he is a baptized person — one who is forever important to

God the Father! Now he can pray again. His faith is renewed. The very uplift of soul transmits tone to the body, and the inherent recuperative processes are revitalized and spurred into action. The Rev. Dr. Carroll E. Simcox in his *Understanding the Sacraments* tells us that when Martin Luther felt particularly downhearted or God-forsaken, he would seize a piece of chalk and write on his desk in large letters, "I have been baptized."

From "Who are we?" we progress to "Where are we going?" "Do ye promise to follow Jesus Christ as your Lord and Saviour?" is the significant question asked and answered almost immediately before the bishop's prayer and the laying on of hands, the latter being a healing gesture from Jesus' own time onward. Customarily, confirmation is undertaken at the age when the person is beginning to feel he is a part of the world around him, and is eager to assume the duties and responsibilities of "declaring my loyalty and devotion to Christ as my Master" (P.B., p. 291).

"Dis-ease"

The small life is a sick life. Self-centeredness, self-indulgence, frustration, the dull monotony of mere existence with nothing worthwhile to do and no incentive for great living — are not these the real causes of our prevalent "dis-ease," restlessness, neuroticisms, and many of our common ills, more fancied than real? By confirmation the life is no longer ego-centric but Christ-centered. The Christian has something to do and something

SPIRITUAL HEALING in the SACRAMENTS

The Rev. Laurence H. Blackburn, D.D.
Rector, Emmanuel Church, Cleveland, Ohio



Holy Communion minister. At the Last 5

to stretch himself unto. There is purpose and a plan, a goal and a sense of direction. I declare, there is healing in these vows and in the frequent renewal of them, to say nothing of appending to the Creed every Sunday. "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom."

Holy Communion

How are we to accomplish all this and keep steadily striving toward this goal unto our life's end? "Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul" (Second Office of Instruction, P.B., p. 291). Significantly, Dr. Simcox considers the Holy Communion "as the Sacrament of nourishment and renewal," and quotes from a "Sermon on the Body of the Lord" by St. Thomas Aquinas: "It restores vigor to the weak, health to the sick; it gives increase of virtue, makes grace to abound, purges away vices, refreshes the soul, renews the life of the ailing."

The above suggestion that the Sacrament ministers to the body as well as to the soul is true to its origin, for the Last Supper was a meal whereby bodily strength was renewed through the partaking of food and drink. St. Paul's sharp criticism of unsavory manners (I Cor. 11: 17-22) indicates that the common meal preceded the partaking of the Sacrament among the Christians in the days of the Apostles. Further, it is not amiss to point

out that in the Order for Holy Communion in our Prayer Book, the word "body," in either the single or plural form occurs 17 times.

A quick review of the Holy Communion will indicate how much it involves spiritual healing.

Confession and Forgiveness. It is an accepted fact that most anxiety in its serious forms comes from a guilt complex, either real or imagined, and the sickness of the soul reflects itself in the sickness of the body. This part of the service is fundamental to our total health and wisely occurs near the beginning. Here we become right with God; He "hates" us no longer for our sins, and now being acceptable to Him, we find it possible to be acceptable to others and even to ourselves. From "dis-ease," we are now at ease. Like Bunyan's Pilgrim, we have felt our bundle of sin loosen from our back and have seen it go crashing down the mountainside to be lost forever. We are free at last. We are now "new creatures" in spirit, mind, and body.

The Comfortable Words

Reconciliation and Relationship. Just to belong again is health-giving. Our fears and aloneness are overcome by a Love that is personal and reaches down to us where we are and at the point of our need. The Comfortable Words give us this assurance first. Then what precious words we hear in the Prayer of Consecration (and repeated in substance in the words of administration): "this is my Body, which is given for *you*, this is my Blood . . . which is shed for *you*." The same theme is continued in the Prayer of Humble Access: "that *our* sinful bodies may be made clean . . . that *we* may evermore dwell in him, and he in *us*." And we rise to new heights of being and belonging in the closing Prayer of Thanksgiving: "thou dost vouchsafe to feed us . . . and dost assure *us* thereby of thy favour and goodness towards *us*; and that *we are very members* incorporate in the mystical body of thy Son, which is the blessed company of all faithful people."

Dedication. Purpose engenders power. Self-giving brings self-realization. The temper of mind and soul necessary to the dedication of ourselves to something or Someone greater than ourselves develops that tone to the body which is so necessary to the body for either healing or the prevention of sickness. In the Prayer of Dedication "we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." And this theme recurs in the Prayer of Thanksgiving where we pray "that we may . . . do all such good works as thou hast prepared for us to walk in." This is the answer to the pertinent questions: "why do you want to be healed?" and "What will you do with your healing if it is given you?"

Thanksgiving. Finally, we must not

overlook the healing value of gratitude. Only the Samaritan — the one of the ten lepers healed by our Lord who returned to give thanks — received the second and more important spiritual blessing. In our services of the healing mission at Emmanuel Church, thanksgiving is made real and very personal, and it is the first thing we do in the healing time. "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God." We lift up our hearts in the Sursum Corda, with the refrain of thanksgiving continued in the oblation, the Prayer of Thanksgiving, and also in the great Gloria in excelsis.

The idea of spiritual healing being included in the Holy Communion is not new. Did not St. Paul write to the Church at Corinth: "Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died." (I Cor. 11:28-30. R.S.V.) A few excerpts from some of the ancient liturgies reveal this conception as continuing in many parts of the early Church.

The Liturgy of St. Mark: That to all of us who partake thereof they may tend to healing — the renewal of soul, body, and spirit.

The Liturgy of St. James: Remember, Lord, them that are in sickness and travail, them that are vexed of unclean spirits, that they may speedily be healed and rescued by Thee, O God.

The Liturgy of Serapion: And make all who communicate to receive a medicine of life for the healing of every sickness and for the strengthening of all advancement of virtue.

Sacramentally Akin

Holy Communion and spiritual healing are sacramentally akin; they belong together. Spiritual healing naturally follows the Holy Communion, for there is no surer preparation if the healing is to be spiritual. The intercessions in the Prayer for the Whole State of Christ's Church insure that the physical needs of the people shall be included; and those who receive may expect, hopefully and rightfully, that healing of spirit and mind and body will be given as a token of His Presence.

Spiritual healing belongs in the Church. It can be integrated into the life and ministry of every parish. This must be done if this essential of Christian experience is to be rescued from the fringe and fanatical elements. Everywhere there is an increasing hope that "the outward and visible sign" will include healing for the self-induced sicknesses so prevalent in our time. And that opportunity and that demand rest most assuredly upon the Church wherein is upheld and maintained the sacramental principle of all of life.



Church Photo Contest — 1956

to the body as well as the soul, says the the body was renewed with food and drink.

A CURSE UNDONE

(the theology of racialism)

by the Rev. Robert C. Chapman

Racialism in the Church is heretical. This ominous fact was made abundantly clear by the Rev. Dr. J. V. Langmead Casserley, professor of dogmatic theology at the General Theological Seminary, as he addressed a day-long conference on the topic "Integration and the Church." The conference was held at the Long Island Diocesan School of Theology, and was sponsored by the Catholic Sociology Committee of the Long Island Branch of the American Church Union.

Dividing his topic into three sections, Dr. Casserley began with a discussion of the theological basis of human unity. Here he pointed out that the secular arguments for human unity are basically biological in orientation. Secularists use the term "race" ambiguously: on the one hand, it is used to refer to all mankind, as, the "human race"; on the other hand, it is used to refer to so-called component groups of mankind, as, the "Caucasian race," or, the "Negro race." In the former sense, the term separates man from the animals, while in the latter sense it separates man from man. It is undesirable to speak of the component "races" of the human race, he said, because the differences which do exist between humans are metaphysical and have nothing to do with "race."

Theology accepts, of course, the fact of the biological unity of man. The human race as a whole is, indeed, an entity half-way between the angels and the animals. To say this, however, is not to state the whole Christian truth. Theologically, each man is distinct from the next man. No man is created to be "a" man; each man is created to be "this" man.

Mankind was created a unity, but, if we interpret the Tower of Babel story in Genesis aright, we see how this unity was shattered, as a punishment, with the different linguistic, tribal, and racial divisions becoming manifestations of this punishment. St. Paul's theology of baptism shows Christ as the principle of reunion of the human race. Here the entire race is called to be baptized into Christ, that it may rise in Christ. Through the narrative of Tongues, in the Book of the Acts, all groups are brought together in Christ. This is the un-doing of the Babel curse. We must now "all come to the measure of the stature of the fullness of Christ."

The Johannine doctrine of Regeneration, or Rebirth, means that through Bap-

tism we participate in the Virgin Birth. Early Church fathers referred to baptismal waters as the "Virgin" waters. This was a direct reference to the water flowing from the Virgin's womb at the time of the Incarnation.

Human solidarity and unity, then, exists at the very peak of our being, that is, in and through Christ. This doctrine is compatible with a doctrine of complete individual distinction. Ultimately, we are different, but not as regards "race," only as regards our individuality. The heresy of racialism is two-fold: (1) it divides man into separate masses, as white, Negro, etc., which does violence to the essential unity of man, and (2) it does not recognize the distinctiveness of each human personality.

The divisions of men in the Church Visible into "Negro" and "White" parishes becomes heresy because it divides man on the wrong basis.

"Racial" divisions in the Visible Church are not in accord with the will of God, but are the results of bogus happenings in human history. Such divisions have no relationship to the intrinsic human reality as God intended it to be.

Distinguishing between the two social institutions of class and caste, Dr. Casserley pointed out that differences of class occur even with people of similar caste. Class distinctions are usually based on various economic and educational differences, and, in a good class system, these boundaries can be, and are, crossed frequently. A class system becomes dangerous only when the class differences tend to become hereditary.

Caste differences, however, almost always have racial implications. In India, the classic caste country, the distinctions descend from the "racial" conflict between the Arian conquerors and the aboriginal inhabitants. One is born into a caste, social controls make it almost impossible to marry outside of the same caste, and the boundaries rarely, if ever, are crossed.

Dr. Casserley identifies the American "racial" situation as one which contains elements of caste.

Racists, he submitted, are to a great extent motivated by fear: they fear economic competition, or they fear political domination, etc. At the same time, he indicated, the politically oriented fear of the southern racist is a monster of his own making; for he has created the homogeneity which might make Negroes vote in a bloc against him. In addition, he said, white people tend to complain about the "lower level of mores" which they claim the Negro adheres to, neglecting to acknowledge that from the days of slavery, lower moral standards were forced upon Negroes in order to make slavery more profitable. (A productive slave was valuable, but a married slave brought

problems, especially at sale time.) We have, in effect, issued an emancipation without eliminating slavery. We cannot expect the psychological characteristics of slavery to vanish until we have not only abolished slavery legally, but have also abolished the servile status sociologically.

It is obvious, also, he held, that the caste elements found in the American social system, do great harm to all of America. "Racial" differences are one of the least important of human differences, and at best, are only superficial. People who are over-impressed with such obviously superficial differences as skin color, tend, themselves, to be superficial people.

Although it is not right that we should be separated because of "race," legislation



Dr. Casserley

"The differences which exist between humans are metaphysical and have nothing to do with race."

and civil law are not the sole determining factors in changing undesirable social attitudes. Legislation can, in fact, drive the segregationists into an even more deeply entrenched position, and develop within them more self-damaging bitterness.

The foundation for a climate of acceptance of the law must be built. Such foundation-building is a particular province of the Church. It ill-becomes the Militant Church of God to run behind the secular authority giving vocal approval of principles which properly should first be enunciated and manifested by the Church.

Even the echo of approval is hollow and ineffective so long as segregationists and others can point to the Church and chastise, "Physician, heal thyself." For this reason, it is necessary for the Church to raise up prophets from within, who will constantly prick her conscience and spur her on to proper and effective action. While not everyone in the Church is called to be such a prophet, it is incumbent upon those of us who do not prophesy to lay the foundation upon which the prophets may walk — or else, we suffer a loss in that we stifle our own prophets.

Entering into his discussion of the Christian resources for human unity, Dr.

Continued on page 22

Freedom and Truth

In God, freedom and truth are perfectly merged and perfectly compatible. But in sinful man there is always a tension between the aspirations represented by freedom and the fixed quality of truth.

In the physical sciences, in the social sciences, and in the arts, this tension produces controversy and struggle, and the right, as far as we can judge it, is neither entirely on the side of the free innovator nor entirely on the side of the conservative cherishers of the truth as it was known in the past.

The same tension exists in the field of religious thought. There are some who build their thought-lives upon the premise that God has given them questioning minds to challenge, test, and reconsider every proposition received from the past. There are others who live in a fixed intellectual universe, in which the only appeals to reason are appeals to past authority.

Each of these groups has a contribution to make to present day theology, for there is a sense in which we are free to question and another sense in which we are bound by a body of fixed data.

The Church owes a debt to those free searchers for enlightenment who have enriched our knowledge of Scripture. The Church owes a debt to the free students of Church history who have traced the development of the Christian society and its thought. The Church owes a debt to the physical scientists who have so greatly enlarged our view of the grandeur of God's creation. The Church owes a debt to those restless folk who seek to translate the Christian gospel into contemporary language.

Since the Church now acknowledges this debt, it must also acknowledge the fact that some of its most influential leaders have, in the past, been stubbornly resistant to the kind of free inquiry that has proved so fruitful.

Having said all this on behalf of freedom, we must also take a stand for the unyielding authority of truth.

The Episcopal Church stands in the historic tradition of the Church when it insists that there is a small body of fixed data which is properly recognized as the *minimum* of agreement among members of the Church.

We have heard people complain because the Creeds leave unsaid so many things about the Christian faith. We do not complain about this — we rejoice! Christians ought to be able to study and think and argue freely about hosts of questions. But unless people believe a certain few central things, they are not thinking within the frame of the truth with which God inspired His Church.

For example, the Creeds leave unanswered the question of the truth or falsity of modern evolutionary theories. But the Creeds do insist that everything was created by God. The Creeds say very few things about Jesus Christ — but those few things are just the things

that distinguish between Christian and non-Christian thinking about Him: that He was eternally God, the only begotten Son of the Father; that He was conceived by the Holy Ghost in the womb of a virgin; that He was crucified, died, was buried; that He rose again from the dead, ascended into heaven, and there reigns with the Father as our Lord and our Judge.

The Creeds were designed to be as inclusive as possible. The Apostles' Creed was a baptismal statement of faith, and we can be sure that the Roman fathers who drafted it were as eager not to put stumbling blocks in the way of candidates for admission to the Church as is any parish priest today. But the Creeds were also designed to exclude those few central errors which would destroy the Church — the heresies which sought to rewrite the evidence in the interest of avoiding the paradox that Christ was both true God and true Man.

Today, the historic and orthodox faith of the Church stands triumphant in free controversy over many of the errors which were by-products of the free inquiries of the 18th and 19th centuries. There are

PASSION SUNDAY

What have I done to thee,
o my people?

Nothing, Lord, but gave us all.
We pay by violet veils
draped about the cross and you
and the world's mother.

All too often we regive
our mocking infidelities,
spit in your face our hollow
cries of sins so small it
offends to even name them.

The swerve from loyalty —
adulterated friendships —
the first seat's gnawing greed —
truth varnished in flattery —
partiality undeserved —
and the rest — common
in their ugliness. Not great
sins nobly forgiven.

At passiontide's beginning
we drop our souls' rags
and drape the cloth of violet
about our own lean heads
and start to walk the heavy
road toward the cross.

THELMA STRAW

few influential voices in the Church which would return to the anarchic liberalism of the early 20th century.

Yet there remain a small number of clergymen and scholars who challenge the true and authoritative

bases of Christian thought. If denials of the divinity of Christ are rarely heard today, we still hear equivocations and restatements of the meaning of His divinity that contrast sharply with the simple clarity of the credal statements.

At the less intellectual level, we hear occasional clerical voices telling candidates for confirmation not to worry about difficulties. We hear that the Virgin Birth is not really a central idea. We hear that it is enough to think that Jesus was vaguely divine and a worthy leader for us to follow. We hear of a purely "spiritual" resurrection — though just what a purely spiritual body had to do with wounds, with flesh and bone, and with the eating of food is not quite clear. There was a time, as a writer in *THE LIVING CHURCH* said recently, when heretics had their biggest problem in accepting the fact that Christ really died, but today the difficulty (tolerated and sometimes incited by clergy) is with the idea that He conquered death in a bodily sense, leaving His tomb empty, triumphing in His human body.

In the higher scholarly levels — among the neo-orthodox, the Bultmannites, the form critics, and so on — the denial of the faith takes a subtler form. They espouse an acceptance of the whole Gospel, but only in the sense of its impact upon men — in what they consider existential terms. They speak of myths and symbols having the nature of truth — yet clearly not founded upon actual events which took place in time and space. The long line of truly Christian existentialists (beginning with Paul) also saw the importance of the impact of the Gospel idea upon the hearts and minds of men — but they believed, as the Church must always believe, that this impact was founded upon concrete facts.

In 1958, a number of specific statements by clergy and scholars produced widespread anxiety among Churchmen. The feeling became widespread that the forces favoring a watered-down faith were rallying after a long retreat and were beginning a counter-attack.

This anxiety was expressed in an open letter to the House of Bishops framed by a small group of Massachusetts laymen and signed, it is claimed, by some 4,500 Churchmen throughout the country. The letter referred to some of its signers' bases for anxiety and to the 1923 statement of the House of Bishops in response to a similar appeal made in a time when liberalism was a more "respectable" and widely accepted viewpoint. The 1958 open letter urged the bishops "to declare, at this time, promptly, plainly, in a public and published response to this open letter, that teaching, denials, and implications such as we have called to your attention are contrary to the faith of our Church."

The bishops at Miami Beach politely acknowledged the letter and failed to make the affirmative response requested.

After Convention, numerous signers and supporters of the letter criticized the bishops' failure to respond, and the phrase "We asked for bread, and they gave us a stone," became a commonplace.

Nothing has come to the attention of *THE LIVING*

CHURCH since Convention to indicate any change of heart among the bishops on this point. In a press conference, the Presiding Bishop has expressed the feeling that the open letter was not the way to approach the question.

Ordinarily, *THE LIVING CHURCH* seeks to avoid controversy during Lent and Easter week. But this particular controversy centers so directly about the problems of Christ's Resurrection that Passiontide and Eastertide seem the most appropriate time in which to discuss it. In fact, the first Holy Week and Easter Week were about the most controversial times, when they were happening, that it is possible to imagine.

We propose, therefore, to continue this discussion in the next two weeks. We will try to evaluate the proposals which have been made, to outline both the threats to freedom and the threats to truth, and to conclude the series of editorials with some proposals for dealing with the situation.

The Taboo Against Peacemaking

The National Council of Churches, together with many affiliated state and local councils, finds itself in hot water over the report of the Fifth World Order Study Conference held in Cleveland, Ohio, November 18-21 of last year. Though called by the NCC's Department of International Affairs, the conference did not and could not speak for the NCC itself, its constituent Churches, or the members of those Churches. However, as everybody knows, the conference represented pretty much the same people who are active in other agencies of cooperative Christianity or in the social education units of the various communions.

Accordingly, its call for an effort to improve relations with Communist China and to a more flexible approach to outstanding issues between the free world and the Communist world is widely interpreted as representing the opinions of the NCC itself.

What the National Council of Churches, through its General Board or General Assembly, might actually say on these issues is a matter of speculation. It might agree with the conference sponsored by its Department of International Affairs, although it does not always agree with the measures and statements proposed by its units. It might agree in part and disagree in part. It might even disagree *in toto*.

The General Board's own process of arriving at pronouncements is slow and cautious, in keeping with its responsibility to present, as nearly as possible, a consensus of the Anglican, Protestant, and Orthodox Churches which constitute its members. When an activity sponsored by it has run head-on into controversy, as the Cleveland Conference has, this deliberateness of approach is frustrating to all concerned — both to those board members who wish to support the conference's report and those who wish to correct

or condemn it. Until the process has been faithfully followed, however, the General Board can only comment in broad terms which are not particularly relevant to the hot problems of the moment.

One point is quite clear, however: The General Board of the NCC does not think that the conference strayed off the Christian reservation into the camp of the enemies of the United States. Without deciding whether or not the Cleveland recommendations were sound, it maintains a general confidence in the people who made them and in the process by which they were made.

The Cleveland Conference ventured into political statements that have the character of "taboo" — statements that, in the present inflamed state of public opinion, render it suspect of trafficking with the enemies of God and man. A group of American clergy of Eastern European origin has minced no words in expressing this widespread reaction. They said: "The Cleveland decision to work for the recognition of Red China dishonors Christianity. . . . It is unspeakably sad to see Christians themselves destroying the realm of light, truth, and fellowship which enlivens the resistance to brutality. . . . The Cleveland decisions appear as to have come from the lips of the men in the Kremlin."

But it is not only the relatives of people behind the Iron Curtain who react in this way. Many standard Americans would agree with Dan Poling's editorial statement in the *Christian Herald*: "If the Hartford meeting of the National Council does not repudiate the Cleveland resolutions on China, or if it remains silent, then the National Council itself must accept full responsibility for these resolutions."

The responsibility it must accept is not the responsibility of agreeing with them, obviously; but rather, the responsibility for permitting itself to be associated, even indirectly, with such an unseemly point of view. To the *Christian Herald*, these ideas are "taboo."

Well — in our opinion, the "taboo" quality of the conference's findings is the real issue, and the issue has not been ducked by the NCC even though it has perhaps not been clearly defined. To call upon our own government to lessen international tensions and take peacemaking steps is a dangerous bit of taboo-breaking in today's world. If it is dangerous, nobody but convinced Christians can dare to do it. Christ's ministry included a substantial amount of deliberate, calculated taboo-breaking. His followers can do no less. When healing the sick on the Sabbath was supposed to be irreligious, Christ acted. When waging peace is supposed to be wicked, Christians have dared to wage peace.

By its refusal to condemn, the NCC has defied the taboo. We are glad they did.

As to the specific step and the specific moment for it, that is a matter of debate. When Russia is maintaining an intransigent attitude on the Berlin question, when Red China is putting on pressure over Quemoy and Matsu, that is not necessarily the right time to make conciliatory gestures which may seem to be based merely on fear. But unless our government does in fact accept the premise that it intends to exist in a

world which will for a long time also contain Communist nations, it is committed to a policy of continuous pressure against which Communist nations cannot possibly stop applying continuous pressures of their own. Under such circumstances the question of atomic war is not "whether" but "when."

A concrete result of the Cleveland Conference (in combination, of course, with other influences) has been the introduction of both the idea and the word of "flexibility" into American foreign policy. The result has been greater unity among the Western powers, a greater fund of good will among the neutral nations, and a clearer revelation of Russia's stubbornness and bullying over the Berlin issue. The United States has not retreated one step, and has not been asked to do so.

This combination of firmness and flexibility is what the Cleveland Conference sought. Its voice has been heard where it matters most — in the halls of the U.S. State Department. Thereby the conference has strengthened the Free World's fight for justice and peace; it may well rest content that its taboo-breaking has served America well.

"Blessed are the peacemakers, for they shall be called the children of God."

The Bride

The Lover wooed His beloved, and at the price of His own life, He won her. Triumphant even over death, He lavishes upon His bride the infinite power of His love. In that love — and only in that love — the bride finds fulfillment, joy, and life itself.

In the marriage of Jesus Christ to His Church is enacted the tremendous drama of the two who become, in love, one flesh. He, who took to Himself the Church as His bride, did so in the full foreknowledge of her faults, her weaknesses, her waverings. But He pledged Himself to an undivorceable union to her for better, for worse, for richer, for poorer, in sickness and in health. He remains eternally faithful to His vow to be with her always.

As we begin the somber observance of the anniversary of His bitter price-paying for His bride, we are recalled to the sense of the tremendous value which He placed upon His Church.

This Church of ours, this painfully human organism which we know in our parishes, dioceses and national Church, should be forever glorious, forever beautiful in our eyes.

For if God reigning in heaven can see her as His beloved bride, she must command the unwavering love of us, who see her faults far less clearly than He does.

Here is the joy of Passiontide, transcending the humiliation and contrition and grief. God *did* so love the world that He gave His only begotten Son to the end that all who believe in Him should not perish but have everlasting life in the bride, which is His body, which is His Church.

by the Very Rev. William S. Lea

The Healing Fellowship

There is today a great deal of talk about the ministry of healing, and this is good [see also, page 12]. Here is part of the Church's total ministry which has often been neglected, with the result that the bizarre sects and the Christian Scientists have had a field day. The Prayer Book clearly indicates that the service of Holy Unction is not only authorized but encouraged (Prayer Book, page 320). The very words of administration in the Holy Communion Service (page 82) contain a healing prayer: "...preserve thy BODY and soul. . . ." There can be no question about the importance of this sometimes misunderstood and often neglected aspect of the Christian ministry.

Sometimes those who advocate a revival of the ministry of healing make the mistake of interpreting it in individualistic and magical terms, or at least in a manner which seems to be magical. This is unfortunate, but it isn't our purpose to go into this problem. We are thinking of the ministry of healing in a somewhat wider context. Let us consider our fellowship within the parish as itself an instrument of healing. Here, also, is a neglected element in Christian ministry.

In recent years we have learned the great value of group therapy in the healing of many maladies.

Through this method of therapy some speech difficulties have been cured almost miraculously. It is the method, is it not, with which Alcoholics Anonymous has attacked, and in many cases has successfully handled, a problem which still completely baffles the average clergyman or doctor.

Doesn't all of this evidence of the value of group therapy say something vital and challenging to us about the nature and purpose of the Christian parish? Is there not a real need for us to rediscover the healing power of the healing fellowship? Most of us, clergy and laity alike, accept the description of the parish as a fellowship of Redemption, at least in theory, or as the ideal toward which we strive. But it is in the practical application of the principle that we fail.

In every community, indeed in every parish, there are those who are separated from the fellowship and from God. If the Christian parish is to become the healing fellowship it must consciously seek these "lost sheep," and be at least as faithful in its corporate pastoral care for them as is Alcoholics Anonymous for its people. When the Church is really the Church it is always on the lookout for sinners, for the confused and the lonely and the desperate. It is not worthy of our high calling to wait until they crack up and then to try to paste the pieces together with pious words and with sympathy which is "too little and too late."

We suggest the formation of many small groups which will practice the fine art of Christian group therapy. As someone wisely said, "the Church is a hospital for sinners and not a museum for saints."

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THE DEADLY sin of anger has had a peculiar effect on Christian people and the Christian Church in our civilization. It has become the most successfully avoided of the seven deadly sins. This is all very well in itself, but since anger, like the other deadly sins, is the perversion of a good natural drive, and since there is no clear-cut terminology to distinguish between good anger and bad, the result is that there is not enough anger in Church life.

"WRATH" is sometimes used to refer to righteous anger. But it is too big a word. There are also righteous irritation, godly annoyance, virtuous impatience, proper disdain—angry responses which fall short of wrath and yet are the right way for a Christian to react to certain situations.

AROUND our house, the good little shmooos of Al Capp's comic strip have provided the word for Christian people whose faculty of anger has become stunted. Such people are "shmooos." They provide milk and eggs. Fry them, and they make wonderful bacon. Roast them, and they taste just like beef. Look at them hungrily and they roll over and die, just to please you.

JUST where and how Christianity began to be replaced by shmooianity is a mystery. There are plenty of references to Jesus' anger in the Gospels. St. Mark says, "He looked around at them with anger" when the pharisees objected to His healing the man with the withered hand on the Sabbath. He drove the money changers out of the temple. He cursed an unfruitful fig tree. He complained about not having a place to sleep for the night. And in His depiction of the last judgment, He presented the Son of Man saying to the loveless: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

CHRIST'S teaching about forgiveness was emphatic and unqualified. Yet you have to be angry in order to forgive. Otherwise you are just a sweet little shmoo, incapable of objecting to insults and mistreatment.

HERE again, the divider between the deadly sin and the natural and godly human drive is Christian charity. Family relationships provide many examples of the right kind of anger, when the parent reacts against childish behavior that is harmful to the child himself or unfair to other members of the

family. A parent who allows himself (or herself) to be merely a doormat is obviously failing the child. Shmoo-type love may be all right for shmooos, but in human beings it is a failure to accept responsibility, a neglect of duty.

IN CHURCH life, the stereotype of the clergyman as a shmoo is undoubtedly one of the hardest crosses your parish priest has to bear. Anger is a part of the emotional equipment God has given him for his work. But many a parishioner is deeply shocked to discover that a clergyman can be angry at anything or anybody. The result is that the clergy do their best to hide their emotions and build up a pressure of accumulated frustrations that may do damage to them and to their work.

SIMILAR frustrations are faced by the laity in their daily occupations, and especially by salesmen. The slogan, "the customer is always right," can be a dehumanizing influence on a man who spends his whole working day every day with customers. When he comes home at night, he doesn't want to talk, doesn't want to be nice to people, doesn't want to accommodate and adjust to the whims and quirks of his family, after spending eight hours or more adjusting to the moods and demands and foibles of strangers.

BUT WHAT kind of anger is the wrong kind, the kind that is a deadly sin? Basically, it is anger uncontrolled by the desire to accomplish any good purpose. Self-centered peevishness, murderous rage, carping criticism — all those forms of anger in which the emotion is wallowed in luxuriously for its own sake — these are obviously sinful because they tend to the destruction, instead of the defense, of human values.

CHRISTIANITY'S teaching about forgiveness introduces another yardstick for measuring sinful anger. Godly anger must be not merely defensive but redemptive. We must love our enemies, do good to those who hurt us, pray for those who use us spitefully and persecute us. Where grievances exist between man and man, somebody has to reach across the grievance with love. Hence, the hardening of anger into hatred, the setting of boundaries to forgiveness, the rigid demand for retribution and reparation are all contrary to our vocation as followers of Christ.

WHEN anger is a part of the relationship of love, it is redemptive in purpose, because love itself is redemptive. But where it is a mere giving way to emotion or a final closing of the door to reconciliation, it is one more sign of that twisted human condition which turns our natural drives into sins.

PETER DAY



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DIARY OF A VESTRYMAN

Fall from the Cross

(Fiction)

by Bill Andrews

March 14, 1959. The top of the rood beam of St. Martha's is 15 feet above the first step leading from the nave to the chancel. We can't get the top of the longest ladder we own closer than 18 inches horizontally and almost four feet vertically from the base of the crucifix.

So, when I was putting the violet veil over the crucifix tonight in preparation for Passiontide, with an anxious rector steadying the over-age ladder and three good ladies from the altar guild giving me directions on how the veil ought to be draped for best effect, I got more than a little irritated. By count, I tossed that veil at the crucifix (I literally couldn't reach the top of it) eight times. Three times, the veil missed entirely. Four times it covered the crucifix, but in positions that offended the ladies' sensibilities.

On my eighth try, I accomplished two things: I did cover the crucifix, and I also threw myself off balance. In trying to recover, I kicked the ladder (despite the rector's efforts to be an anchor) a good two feet back up the center aisle, and I wound up hanging by my hands from the beam.

The rector tried to position the ladder under me, but the step interfered, and I could not swing myself back onto it. Finally, just before my aching arms gave way, I had him stand on the chancel step. I got one foot on his head and put enough weight on it to free my hands for a moment, so that I could turn around and step onto the ladder.

When the excited talk this near-accident produced had subsided, I said to the rector, "Fr. Jones, how old is this Church building?" "Twenty-seven years," he said.

I blew my top. "Do you mean to tell me, Fr. Jones, that 27 times some foolhardy vestryman has had to risk his neck because the parish is too tight to buy a ladder tall enough to let him do safely a job that has to be done every year?"

Fr. Jones reflected and said, "Not 27 times. Old Dr. Harper didn't use veils in Passiontide. But 15 times, anyway."

I slapped my forehead in indignation — which was a mistake. That rood beam must have had a half inch of accumulated dust on top of it, and my gesture smeared my forehead with a soot-black dirt.

After I washed up, I went to the office and drafted a resolution on the typewriter, calling for the maintenance committee to make a survey of all hard-to-reach places in the church and to purchase ladders adequate to reach them all. I handed it to Fr. Jones, with the firm pronouncement, "I want this at the top

of the agenda of the next vestry meeting."

When we went back to the church, two of the altar guild ladies had gone, but old Mrs. Louver was still standing in the aisle, looking up at the crucifix.

She saw me come up and smiled sweetly, saying, "You know, the veil is a bit — just a shade — off center toward the left. Would you mind very much just running up once more and giving it a little pull to get it exactly right?"

"Yes," I said, "I would mind very much."

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CONVENTIONS

Continued from page 11

imagine how grateful a bishop is for this kind of Church family."

And the Church in Cuba, as well as friends of the bishop, expressed gratefulness to God for Bishop Blankingship's unselfish service, in an open air ceremony in which representatives of the clergy and laity, as well as of the English speaking colony, spoke to several hundred people about their experiences through their association with the bishop. The Cuban Church presented him with a check to be used at his discretion in some particular project related to the work of the church in the district.

At pre-convocation activities, in the morning of the 22d, a young Cuban deacon, the Rev. Manuel Munoz Labra, was advanced to the priesthood at Holy Trinity Cathedral in the presence of a united congregation of Spanish and English speaking people. In the afternoon of the same day, a new parish house was consecrated in the little mission of San Juan in Bacuranao, built, mostly, through the personal efforts of the members of the mission.

The convocation met in the midst of an atmosphere of peace and great hopes for the future, after several years of stress and uncertainties. Plans were made for the advance of the missionary work of the Church and for coping with the scars left by the civil war that came to an end about two months ago. The latter will be done, in part, through the aid given to Cuba by the Presiding Bishop's Relief Fund. In spite of the difficult times of the past year, the district was able to meet all its financial obligations in relation to self-support, general missions, etc.

Convocation closed with a service of thanksgiving to God for restoring peace and for preserving His Church from harm during the recent political upheaval.

ELECTIONS. Council of advice: clerical, R. C. Moreno, J. Valdés, J. H. Piloto, R. González Agüeros; lay, G. E. Knisrht, Cecil Freeman, J. Ponjuan, L. Chávez.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

March

15. St. Matthew's, Bloomington, Ill.
16. Timberline Missions, Leadville, Colo.
17. St. Timothy's, Chicago, Ill.; Gethsemane, Marion, Ind.; The Brothers of St. Paul, Roxbury, Mass.; House of the Redeemer, New York, N. Y.
18. Emmanuel, Washington, D. C.; Church of St. Philip & St. James, New Hyde Park, N. Y.; All Saints' Parish, Nevada, Mo.; Port Daniel Centre, Quebec, Canada.
19. St. Paul's, Harrisburg, Pa.; Church of the Redeemer, Addison, N. Y.
20. St. Andrew's, Lambertville, N. J.
21. St. Anne's, De Pere, Wis.; St. George's, Milwaukee, Wis.; St. Luke's, Woodstown, N. J.

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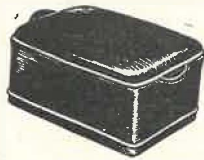
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CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

Segregation

Continued from page 14

Casserley emphasized that the Church is called to have a form and practice which is conducive to the elimination of the problem of the division by "race." The physician must, indeed, first heal himself.

By far our greatest resource is the Holy Eucharist. The Holy Eucharist is our expectation of the Kingdom of God. In point of fact it is the Kingdom of God — for Christ will drink no more of the fruit of the vine until He drinks it anew *in the Kingdom*. Holy Communion creates Holy Community. Holy Communion is the re-knitting together of God's people in Christ. God's people must develop a passion for seeing Holy Communion making Holy Community, and then provide the conditions essential to such a process.

In the atmosphere of the Eucharist, racialism is seen to be utter nonsense. In such an atmosphere, anything which deprives us of our oneness is exposed as sin. It is meant that all of God's people be united in the performance of the Eucharist.

The Word of God is another powerful resource. It is possible, of course, for us to exploit the Word by ensnaring it in our pet ideologies. In spite of this, however, most of us know at heart what the Word has to say to this matter of racialism. We know, but the pitiful fact is that some of us just do not like what the Word has to say. The Word, nonetheless, is God's gift to man through the Church.

The Word constrains and restrains, and thus sets us free. The Word must dominate. For this reason the Church is not a democracy but a theocracy.

The Church is constrained to live by the Word — with it, and under it. There is a place prescribed where we *must* stand, if we hold to the Word. This is as true of people as of priest.

Another of our resources is the Ten Commandments. It is good that we have a series of laws which tell us what we must not do; for this leaves us with freedom to do. If the Commandments were to tell us what we must do, we would then be left only with freedom not to do.

A continuing resource is the power that is found in prayer.

It was concluded that the Church, in parish and mission, is under heavy restraint to heal herself. This can be done by each unit's arranging for the conditions under which Holy Communion can in fact make Holy Community. It may be done by missionary outreach into *all* areas of the population within the normal orbit of the local parish. It may be done in innumerable ways by indirection, through the example of action and word by priest and/or people at non-crucial moments. In any event, it would appear that every Churchman is under obligation to move with premeditated determination toward the elimination of our sin of "racial" divisions.

PEOPLE and places

Appointments Accepted

The Rev. Francis X. Cheney, formerly dean of Calvary Cathedral, Sioux Falls, S. D., is now rector of Trinity Church, Southport, Conn.

The Rev. Pinckney M. Corsa, formerly curate at St. James' Church, Newport, Del., is now rector of St. Anne's Church, Middletown, Del. Address: 19 E. Cochran St.

The Rev. John A. Desel, formerly vicar of St. Christopher's Church, Killeen, Texas, is now rector of Christ Church, Nacogdoches, Texas. Address: 502 Starr Ave.

The Rev. John B. Hills, formerly a postulant in the Order of the Holy Cross, West Park, N. Y., is now curate at Trinity Church, Fort Wayne, Ind. Address: 611 W. Berry St., Fort Wayne 2.

Ordinations

Priests

Alaska — By Bishop Gordon: On January 26, the Rev. John M. Kinney, curate of All Saints' Church, Anchorage. The ordinand will serve St. Paul's Mission, Holikachuk, Alaska, after August 15. The Rev. Mike Oskolkoff of the Russian Orthodox Church was among the clergy taking part in the service.

Chicago — By Bishop Burrill: On February 26, the Rev. Barton W. Taylor, vicar of the Church of the Resurrection, West Chicago.

Colorado — By Bishop Minnis: On February 24, the Rev. Don W. Griswold, curate, St. John's Church, Boulder; and the Rev. Donald M. Van Splinter, curate, St. Barnabas', Denver.

Cuba — By Bishop Blankingship: On February 22, the Rev. Manuel Munoz Labra, rector of St. Mary's and St. Peter's Churches, Santiago de Cuba, and St. John's, Palma Soriano, Oriente.

Los Angeles — By Bishop Bloy: On February 16, the Rev. Clifford Keith Landis, curate at St. Alban's Church, Westwood, Calif. By Bishop Campbell, Suffragan: On February 13, the Rev. Joseph H. Pummill, curate, Trinity Church, Santa Barbara, Calif.

Births

The Rev. Donald J. Gardner and Mrs. Gardner, of St. Barnabas' Church, Ardsley, N. Y., announced the birth of a son, Christopher Paul, on January 24.

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Marriages

Kathleen Winifred Allingham and the Rev. John Smith Power, assistant rector of St. Mark's Church, Medford, Ore., were married on January 4. Mrs. Power is the widow of Mr. George Allingham. Fr. and Mrs. Power and her two daughters are now at home at 704 W. Tenth St., Medford.

Changes of Address

The Rev. Carl L. Appelberg, retired, formerly addressed in Ringkjobing, Denmark, may now be addressed at Birke Alle, Roskilde, Denmark.

Resignations

The Rev. Roy E. LeMoine, formerly director of religious life and professor of philosophy at Iowa State College, Ames, Iowa, has retired. Address: 2959 Macon Rd., Columbus, Ga. The Rev. Mr. LeMoine's wife and his parents may be addressed there also. (His father is the Rev. E. A. LeMoine, retired priest of the diocese of South Carolina.)

While the Rev. Mr. LeMoine was at Iowa State College he served as vicar of four missions of the diocese of Iowa and as pastor of the Congregational Church at Webster City. During his last year there he was vicar of the Church of the Good Shepherd, Webster City. He has also been active in the field of religious television. This past summer he served as locum tenens at St. Paul's Church, Albany, Ga. The Rev. Mr. LeMoine, (Roy E. LeMoine) a retired commander in the regular navy, will be available for temporary work after May 1.

The Rev. Robins H. Thatcher, rector of St. John's Church, Southwest Harbor, Maine, and vicar of the church at Seal Cove, has resigned because of ill health and is now a resident at the Houston Foundation, Chestnut Hill, Philadelphia.

The Rev. Edward H. Vogt, priest in charge of St. George's Church, Stanley, Va., will retire on April 1. His address will remain the same: Luray, Va.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Canon Franklin Cox St. Clair, retired priest of the diocese of Fond du Lac, died in Fond du Lac, Wis., on January 17.

Fr. St. Clair was born in Streator, Ill., in 1888. He was ordained to the priesthood in 1920, and served as vicar of St. Stephen's, Peoria, Ill. He later served in Wisconsin as vicar of St. Ambrose's, Antigo, and as vicar of St. Mark's, Oconto. In 1934 he became rector of St. James', Manitowoc, Wis., where he remained until his retirement in 1957. In 1944 he became honorary canon of St. Paul's Cathedral, Fond du Lac.

Fr. St. Clair was the executive secretary of the field department of the diocese of Fond du Lac, and later its chairman. He was also a member of the department of Christian education, a delegate to the provincial synod, and a deputy to General

Convention four times, and an alternate once. His wife, the former Rachael Sexauer, survives.

The Very Rev. Herbert Stanton, rector of St. Peter's Church, Sheboygan Falls, Wis., and dean of the Winnebago convocation, died January 28 in Sheboygan, Wis.

Fr. Stanton was ordained to the priesthood in 1922. In that same year he came to the diocese of Fond du Lac, and served his entire ministry at St. Peter's.

His wife, Norma, survives him.

Thomas Roberts, secretary-treasurer of Seamen's Church Institute, New York City, died in White Plains, N. Y., on February 15, at the age of 73.

Mr. Roberts had been on the board of the Institute since 1927, as assistant treasurer from 1928 until 1938, and as secretary-treasurer from 1938 until his death. He was also a member of the executive, trust funds, and pension committees.

A member of St. Bartholomew's, New York, Mr. Roberts had been an adviser for over 30 years with the law firm of Curtis, Mallet-Pravost, Colt and Mosle, New York. He also served as treasurer and director for a number of organizations and companies.

Surviving are his wife, the former Alma Churchill, a son, Gordon, a brother, Owen, a sister, Mrs. Anne Savage, and five grandchildren.

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YOUNG, MARRIED veteran receiving Master's degree in English this August would like to teach English or French in Church school or junior college. Reply Box M-241, The Living Church, Milwaukee 2, Wis.

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GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun H Eu 8, 9:30 (2, 4S), 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. John B. Midworth
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8 Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs
& HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10; 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30; 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. F. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7 (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Mosses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen
Masses: Sun 7:30, 9:15, 11; Daily 7:30, Fri & HD
also 9:30, Wed also 12:10; MP daily 7:10; EP
daily 5:10; C Sat 11-12, 5-5:30, 7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, r
Sun HC 8, MP 9:15 & 11; Wed & HD HC 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN Rev. Gieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

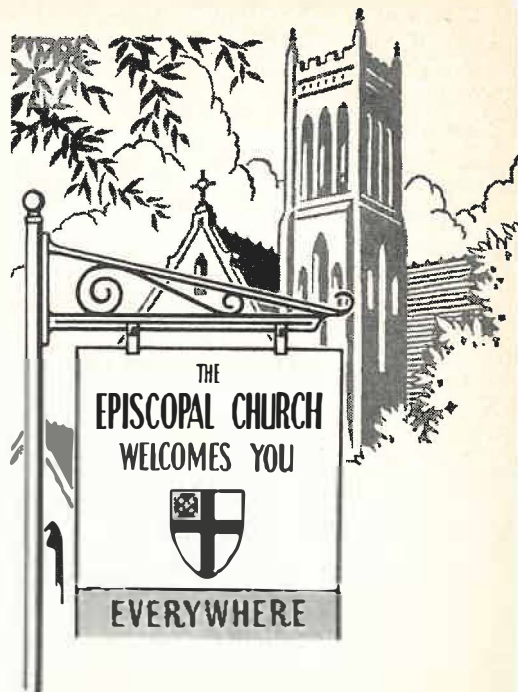
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesdays 12:30



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.
CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

CHAMBERSBURG, PA.

TRINITY
Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11,
Low Mass 11 (1S); Weekday Masses: Mon, Tues,
Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1.

CHARLESTON, S. C.

ST. ANDREW'S Magnolia Gardens Rd.
Established in 1706
Sun 8, 9:30, 11:15; HD 10

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC